1:Sanders Z-5,Y (1952-1959) 1962 EH1 Greece EH1

or if plowing and other operations can be performed on contract. In any event, the introduction of the type of machinery which reduces labor requirements is apt to send people off the farm, whether from the family acquiring the tractor or the poorer farmers who rent their land to a machine owner looking for a larger area to farm.

Another feature mentioned by Mosher is a further distinguishing trait between the peasant and the farmer: namely, the greater dependence of the farmer upon the town. The peasant makes occasional trips to a market town, often as much for the excitement of a change as for the economic benefits he derives. If it were necessary, he could postpone such trips almost indefinitely, particularly if there were other villagers who would buy his surplus crop or a calf or who would purchase for him some necessities from outside. But the man with a machine of a complex sort is dependent upon the repair shops of the town; moreover, he has bought the machine there and is financially tied to the town. To the extent that his children pursue a secondary education, he also develops interests in the center where the school is located. If good roads are built, and automobiles or cheap bus transportation become available, he may even seek recreational outlets in the town.

As the rural people become familiar with town ways, they shift from peasant dress to the more uniform and less colorful urban clothes. It is no longer possible to look at a Greek farmer in town and tell what village or immediate area he is from by the characteristics of his costume; he becomes anonymous and nondescript, indicating the beginning or even culmination of a psychological break with peasant life. Money which would have formerly been spent in other ways now goes for modern goods and garments; more cash becomes necessary to maintain the changing standard of living, and alternative sources of employment have to be found to supplement the income from the farm.

This increased exposure to town usually carries with it heightened exposure to various communication media. In the past, the village has been the peasant's universe; the main currents of city or national life passed him by. But as he becomes a farmer, he visits the supply store in town to hear about prices, new fertilizers, new types of seeds, new insecticides. At the same time, he hears about many other things going on in the world. With the coming of radio to his village, and the occasional newspaper, his distance from town is minimized, but learning from these sources is not quite the same as talking to individuals in the town who claim "to be in the know," whether as well-informed officials or individuals recently returned from the capital city. He also brings back some reading material to ponder over when work is slack. His former mental isolation breaks down.

Such exposure to town influences, along with whatever he learns about government agricultural policies, increasingly involves the peasant in politi-

6: McNeill H-5 (1947, 1956) 1957
EH1 Greece EH1
Kotta
[Hill Villages]

limits of the hill valleys. In times past, Balkan hillsmen then had to seek sustenance from the plains, either by peaceful labor or by armed forays.

As far as Kotta and villages like it are concerned, it now seems to me an open question whether the old cycle will repeat itself again or whether new standards of expectation and conduct will make sufficient inroads upon the traditional peasant family system to check early marriage and rapid multiplication of numbers. Through overseas emigration, the modern city has made its mark on Kotta. All but a few young people want to leave, and many have done so. At the same time, the handful who remain appear to be conforming to the old ways. Perhaps the critical turn will come as their children grow up; for if the rising generation elects to look beyond the confines of the village – and if the possibilities of migration, either within Greece or overseas, exist – then, perhaps, as the population of the village begins to press once again upon the limits of local production, the young people may decline to continue the old, economically suicidal pattern, and will instead seek their fortunes far afield, and refuse to marry into hopeless poverty at home. It depends more than anything else, perhaps, upon the degree of communication that may come to exist between the outside world and the villagers. In 1956 these contacts were limited. Newspapers came seldom; vehicles rarely. But the village did possess a radio that brought daily news from Athens; and emigrants' letters were perhaps the most important of all the channels of contact with the great world beyond the valley in which Kotta nestles.

Survivors of the older generation – those who have lost their children to the guerrillas – seem to have no doubts or reservations in wishing to see more and more children about again. The priest complained of how empty and joyless the village was without the throngs of children he knew before. He deeply